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LOUIS ANASTASIUS TARASCON,

TO HIS

FELLOW CITIZENS

OF THE

UNITED STATES OF AMERICA;

AND,

THROUGH THEIR MEDIUM,

TO ALL

HIS OTHER FELLOW HUMAN BEINGS

ON EARTH,

NOT ANY WHERE ELSE!!

New York:

PUBLISHED BY H. D. ROBINSON,

Sept.—1837.

ERRATA.

Page		Line		
6	-	-	14 <i>For</i> World's	<i>read.</i> words
—	-	-	26 <i>before</i> all	<i>put</i> for
15	-	-	14 <i>after</i> Orleans	<i>put a period</i>
17	-	-	5 <i>for</i> annihilation	<i>read</i> amelioration
40	-	-	25 <i>for</i> goodness	<i>read</i> Goddesses
54	-	-	34 <i>for</i> thyself	<i>read</i> yourselves
55	-	-	3 <i>for</i> yourself	<i>read</i> yourselves
73	-	-	20 <i>for</i> beatis	<i>read</i> beati



ON

REPUBLICAN EDUCATION.

*Gradual western march to the Pacific Ocean;
maintenance and progression of the American
Union, futurity and happiness.*

LADIES AND GENTLEMEN :

In spite of our natural inequalities of bodies and minds, and of our accidental differences of standing in our ephemeral career of human life, all of the same stuff, of the same organization, with five senses, and all tending to the same end, *Happiness* ; consequently, all sisters and brothers, or, at least, interested in considering each other as such !

With all my heart, salute,

L. A. TARASCON.

Permit me, therefore, as one of your brothers, without any preamble or apology, to tell you a few words on the ways and means of attaining that grand object, *not in another world*, an idea I will, at another time, demonstrate to be an illusion, but on this, the planet called Earth, the only one tangible to us, and to request you to listen a little to me.

The principle, or foundation, of those ways and means, is the equal republican education of all our children, and I hope I will prove it by a tangible demonstration. But for that I must, by retrospect, reascend to the sublime views and

noble deeds of our ancestors, and observe their effects.

RETROSPECT.

Our nation, at least, her foreseeing philosophic and philanthropic phalanx, headed by Jefferson, with, for a palladium or charter of mankind in hand, his immortal declaration of American Independence and unprescriptible natural rights of man, is, since their origin, the memorable and never to be forgot 4th day of July, 1776, aiming at the universal happiness of all the human race, and at the amelioration of the state of all the other animals that are serving man—a noble design, whose only conception, in case of a failure of execution, is so sublime as to deserve altars and blessings of all posterities!—but it has, until now, succeeded past all expectations, and from that success it may be expected that it will be carried to its aim and end.

Indeed, though begun only 60 years ago, a length of time as nothing in timeless eternity, (for the whole of the universe is eternal, and nothing but forms change,) though begun only 60 years ago on a narrow strip of land of not much value, between the sandy shores of the Atlantic Ocean and the ridgy barriers of the Alleghany mountains, and in spite of a jealous and warlike power always opposing her, our said nation consisting, at that time, of only thirteen weak states, with a population of less than three millions of persons, has, by her steady pursuit of the only just and wise form of government on earth, constituting and respecting the right of liberty of the mind,

of speech, of the press, of all worships or no worship, encouraging knowledge, and as fast as she advances, creating new free states, and on equality, joining, uniting them to the fine garland of her previous ones—Our nation, say I, has so well succeeded, that she now consists of twenty-six States, and two Territories, with a population of more than fifteen millions, all linked together, not by a common tie of consanguinity—for she is a medley of men from all quarters, of all shapes and colours—but by a natural attraction of joining each other, and by an illusion, the great passion of wealth or commercial interest, and extended as far as the 43d degree of northern latitude on the upper Mississippi and on the Missouri, and it seems certain that before long, through the Rocky Mountains, she will be extended to the far northwest coast on the Pacific Ocean, whence, on a theatre vaster than the Atlantic one, by enlarged means of knowledge, commerce and liberality, to complete all union.

Truly that seems to be the order of the day for the march of nature in North America ; but to unite further, we must first continue maintaining the union of the states already united ; and unfortunately we cannot avoid seeing, lurking round us, causes of disunion. How then shall we smother those causes, maintain our already existing unions, and add subsequent ones ?

Ladies and gentlemen, all sisters and brothers ! There is only one means, and that is universal knowledge, productiveness, and rational enjoyments ; and those blessings cannot be acquired

otherwise than by the equal republican education of all our children; for if universal union and happiness have, at any time, existed, it was by ignorance and inequality that they were destroyed. But it does seem to me that universal union and happiness have never existed, because their *sine qua non* means, *universal knowledge*, is only now beginning.

Let us then see what I mean by republican education.

REPUBLICAN EDUCATION.

The great mass of mankind has been so blinded, I may say, *beastialised*, by crowned and mitred heads, by the world's princes, kings, bishops, divine rights; by shows of luxury, and thousands of wrong notions, that to many ears, even in this country, the true cradle of knowledge and reason, the mere pronouncing of the words *Republic, Equality*, sound as blasphemy; but it is an error of ignorance, and all ignorance and errors must end. The well understood self-interest of all the beings on earth requires it, because they are all parts of one same whole, the earth the incessant emitter and absorber of all of them, without increase or diminution. All that is on the earth comes from it, all returns to it; there is no creation; no annihilation; only the same principles of matter eternally changing forms or amalgamations.

By republican education, I understand that which is founded on the equal natural right of every human being on earth, (and it is only *there* that human beings can be,) of acquiring

knowledge, and a piece of its surface to enjoy life by tilling it, and founded also on his well understood self-interest of seeing every other being equally well informed, and enjoying the like right.

Not one at whose establishments, though desirable, or, at least, perhaps proper, all the parents or guardians would be obliged to send their children and pupils, because such a Lacedemonian coercion might be contrary to our understanding of liberty, and to the letter and spirit of our declaration of independence and rights, and to our constitutions.

But one at whose establishment, not only as many children, males and females, rich and poor, as could be supported, provided they were sound of body and mind, would be admissible. But at which would be admissible all their parents, guardians, and other grown persons, in good state of health and morality, capable of being, and willing to be useful, and wishing to live with them.

One by which, as soon as able to work, they would, by gentle degrees, be habituated to it, to be pleased with it,—to despise idleness and luxury, and without greediness to, little by little, economize parts of the proceeds of the fruits of their labour.

One by whose consequence, as soon as arrived at marriageable ages, all the educated continuing by choice to live at the education establishments, instead of, contrary to the ends of nature, remaining single, or marrying at venture for the sake of fortune, or pride, would marry with

mutual knowledge for love and esteem of each other, and each married couple, joining their economies, would purchase a piece of land, build on it a sweet home, and according to the order of God, or the laws of nature, sensible to all human beings, *till land and multiply* ; would enjoy a happy life, entirely exempt from the frowns of fortune.

REFLECTION.

And how many men ! how many women now, who would like to have been so rationally educated and established ! But like all the other operations of nature, the march of mind, always new for infants, and, like success in chemistry, requiring a long filiation of experiments, has to pass by a long series of essays and progresses, before arriving at my proposed settling point, or at any other better one.

But let me proceed.

By Republican Education, I understand also one at whose establishments, not sky high palaces, but modest buildings, all the inmates, young and old of both sexes, while enjoying themselves in the middle of gardens, will be instructed in the knowledge of the ways and means of nature, as far as attainable in order to be free of ignorance and prejudices, able agriculturists, skilful executers in all the necessary arts, and, I dare say, fire proof against all the absurdities, nonsense, impostures, legerdemains, sophisms, and other deceptions, by which self-crowned and mitred pretenders to exclusive divine rights, and supposed missions from heaven, have, until now,

abused and desolated the ignorant and believing world.

And most expressly, education by which they would all be highly elevated in the knowledge, conviction and practice of that golden rule of all moral, civil, and political philosophy, without which there is no peace, no happiness, the golden rule of Confucius, Zoroaster, Plato, the seldom understood Epicurus, Socrates, Pythagoras, all the other sages of Greece, the wise Anacharsis of Scythia, the laughing Roman soothsayer Cicero, Christ, and all the other wise men that have, at any time, existed in the world. The infallible golden rule which consists in doing to others as we wish to be done to ourselves; of never doing to others as we would not like to be done to us; of doing to others as much good as we can, never any wilful harm—a rule the same as that of well understood true self interest, admirably explained by Volney in his *Ruins of Empires*—a rule which, when well impressed in the minds and the hearts of human beings, will be so powerful as to, by its effects, prevent all crimes, all vices, and promote the feelings and practice of all sorts of virtues, proving, by those effects, the impropriety of rewards and punishment in this real world, and of their promise or menace in a supposed and impossible other one—and a rule whose truth, far different from the incomprehensible, and from church to church, constantly disputed suppositions of religious trades, is easy to impress on all the hearts and minds, because we are all sensible that whenever we do harm to others, we

plant in them the right, the feeling of vengeance, and of doing to us, at least, the like mischief; and, on the contrary, whenever we do them good, we electrify, we magnetize in them the feeling, the duty, the pressing want of gratitude, and the shame of ingratitude; for who is the person not sensible of these? No one, even the most corrupt—and because we are also sensible that whenever reflecting on our past conduct, if we find that we have done bad, our fears of revenge, and our unavoidable remorse of conscience as serpents corroding in our hearts and minds, are destroying our peace, and we feel unhappy; and, on the contrary, if our deepest researches are raising in our memories no remembrances but of good actions, we rest calm, and either rich or poor, as rich as Cræsus, or poor and nakedly as Job, or Belisarius, either on beds of roses, or thrown on heaps of thorns, either healthy or sick, we enjoy sweet feelings, the balsam, the essence, the only reality of happiness.

To that rational education, the maintainer of health, and the producer of knowledge, useful and agreeable occupations, virtue, union and happiness of all the human beings on earth, no person, I hope, will object, who is in any degree acquainted with human nature, and with the miseries produced until now by ignorance, prejudices, and corrupt idleness, which I call droneism, all unavoidable fruits of improper education. On the contrary, I am confident that they will all wish it full success; but many of its most sanguine approvers may doubt of its prac-

ticability, and inquire about it; and as I have already not only demonstrated it, but its mode of execution, its easiness, its pleasantness, its rationality, and proved its necessity in two books, I provisionally refer all inquirers to them, until I have the pleasure of their conversation. The first of those books is a small one entitled *Republican Education and Gradual Western March, &c.*, printed at Louisville, Ky., in March, 1836, previous to my last visit to the Territory of Wisconsin, as far up as the present steam navigation of the upper Mississippi, and the second is one smaller yet, entitled *Louis Anastasius Tarascon to his friends*, printed at the same place, in the following November, soon after my return from that last visit, and last February, distributed in the halls of Congress, to every one of our Senators and Representatives; but as their first editions are almost exhausted, and there is need for the readers of this address to know their contents, I have added to this an improved second edition, recommending particular attention to the 14th, 17th, and 29th conditions of the book, entitled, "Republican Education."

Nevertheless, many men may differ from me in opinion, and I will respect theirs whenever they will appear to me rational; but I am so much convinced of the rectitude of mine, that, for my last doing of an eventful life not useless, I dare say, to my fellow beings, I have resolved to devote all the rest of my days to the formation of a model of that education; and, as I announced in the book entitled *Republican Edu-*

cation, to locate the seat of its first establishment, under the name of *Startspoint*, in French *Point de Départ*, where, I think, it will be the most wanted, the easiestly observable and attainable from all parts of these United States of North America, and the most beneficent to humanity.

Consequently, from actual knowledge acquired by previous visits to the upper Mississippi, I have, for the reasons here stated, considered its country as the most proper one for that model, and I have determined to select its situation within the southern part of the Wisconsin Territory, or the northern one of the state of Illinois, on the banks, or at a proper distance of that grand river, from the mouth of the great but muddy and snaggy Missouri, to that of the St. Peter, the noble Fort Snelling, and seven miles above them, the falls of St. Anthony, the river of limpid water, free from dangerous snags, almost quite snagless, gently descending among high bluffy land, *Terres de Côte*, Canadian expression designating beauty, of easy, nice ascent, and chiefly high prairies, in an healthy climate, a mineral country, and (a very extraordinary peculiarity in geology, or nature of soil) a country which, while greatly mineral, is at many places, at the richest degrees of productiveness, tillable and pasturable, a peculiarity whence another great one. All settlers that will have mines within their soils, and many will have them, may never lose a day; they may in fair weather be at agriculturing on their surfaces; in others, dig inside their bowels.—Upper Mississippi, the river of the safest and

most pleasant navigation of North America ; for what smoothness, and how many admirable landscapes ! But don't depend on me ; go in the spring to see and judge for yourselves.

Truly within the 900 miles of that navigation, there is two lines of rapids, one just above the mouth of the river des Moines, the other at Rock Island ; but, in ordinary commercial seasons, they are not of any impediment, and their nature is such that, at comparative small expenses, they may be so easily improved, as to be turned to very valuable manufacturing benefits.

Truly also that country is far from the Atlantic ; but what are now distances ? is not steam annihilating them, and, better than the intermediary ones, has it not a commercial advantage that none of them has ? yes ; it may, at comparatively small expenses, export its extra productions to the best of markets either by the line of the lakes to New York, Philadelphia, Baltimore, and other eastern ports, or by the Mississippi to New Orleans.

Those are undoubtedly immense advantages, but they are far from being all the motives that have induced me to make my selection.

What has contributed the most to determine my choice is considerations on the centrality of the grandest commerce that is to be on earth ; and on the necessity of guarding ourselves against the thousands of vices which it will drag along—*not commerce for ever ; for that is not to be*—and nevertheless as I will soon explain an astonishing one.

Not only the commerce from *Paris to Canton* by the shortest of ways through New York, our Rocky Mountains, and our bay of Columbia, now as previously, on motion of John Floyd in Congress, called the Oregon, on our northwest coast of the Pacific Ocean, as, in 1825, announced in France by de Chateaubriand, and in New York by De Witt Clinton, or Caldwellader D. Colden, in an editorial article of the Statesman, a New York paper, entitled *Empires travelling west*, as soon as they had read, in my memorial published by order of the Senate of these United States, my offer of, without public cost and at public profit, making a public wagon road from the river Missouri, near the mouth of the river Kansas, through those mountains within the 42d degree of northern latitude to that great bay, on or near the 46th, probably at Astoria ; and, while making it, of civilizing the natives or Indians on the way, not by telling them' nonsenses about an impossible other world after death ; but by speaking them reason about this real one, to be happy while they are on it—by, according to their mode of living, employing them as hunters of provisions for the road makers, by paying them fairly for venison and skins, destroying panthers, rattle snakes, wolves, and other obnoxious animals—by employing their squaws in our cornfields and our dwelling houses, and most expressly by educating their children with ours, at establishments of equal republican education, all along the said roads ; and, when so educated, and of marriageable ages, as it has been often success-

fully the case in wise Virginia, in unproud Canada, and among the medley of our most ancient European ancestors, all from savage nations come from Asia, mixed with Arabians, by intermarrying them.

No; not that commerce only from Paris to Canton, already spoken of, as a future marvel, but an immense one, which, since '76, nay, since Columbus, perhaps eternity, the world is tending to—an universal one from all parts of the earth to unite all mankind, through the two oceans, on our central land—and a commerce for which great preparations are now effected in the following ways, from Maine to Orleans in each of our ports, all our great merchants, all our rich men, all men viewing to wealth, (and except very few, all are so viewing,) all our statesmen, all its inhabitants, all tools of destiny are joining their forces for formation of means concentrated in it—for them there is two sides, the eastern one, through the Atlantic Ocean; the western, through the land—though linked together, and long time to be so, because no land produces all that another does, and for many other causes, each one of those ports endeavours, by sailing, or steaming on that ocean, to have direct, and as cheap as possible, commercial intercourses with all the islands in, and all the continental markets round it—and, on the western side, by lines of steam rail-roads, or distance destroyers, straight to the Wisconsin, to have also direct, and as cheap as possible, commercial intercourse with that central point and place of *rendezvous*, whence all in a body, by cars on

many rails to fly to the Oregon, the grand north-western bay, where, by the means of innumerable electrified, or steam ships, constantly plying on the grand Pacific Ocean, to closer bind the tie of the universal commerce which is to unite all the world on our central land—commerce, nevertheless, which will cease of being and will be superseded by universal brotherhood of gifting and gifted friends, as soon as all mankind, having acquired knowledge and habit of light work, will not any more dispute for creeds, nor property; but, nevertheless also, commerce which will yet last a long time, because the destruction of ignorance and droneism cannot be effected in a few days only.

Does it not seem to you now, ladies and gentlemen, judging from that prospect, (and that prospect is right,) does it not seem to you that, if, before the happening of that great commercial epoch, (and its time is not far,) we are not prepared, by the best understood and prosecuted education of all our children, at meeting its crisis, the passions and vices, that it will drag along, will, if preserved yet, destroy our union, when on the contrary, if prepared, the knowledges, the virtues, which it will add to ours, will consolidate it, and that, then, from it will result universal union and happiness? it seems to me that you are, or will be so convinced; but it will be to you to tell it.

Meanwhile I repeat to you that I have devoted the rest of my days to the formation of that announced model of the republican education, the only means of attaining the end aimed at, if not

by the whole of our nation, at least by her foreseeing philosophic and philanthropic phalanx headed by Jefferson, the universal enlightenment, union, peace, harmony, *happiness of all the human race, and the annihilation of the state of all the other animals that are serving man*; but I candidly tell you that, though formerly rich, I have not now the pecuniary means necessary for it, and I solicit your help for its foundation—grant it, and producing the good of future generations, while enjoying pleasure at it, we will all deserve from them; but how to grant it? That I will soon explain; but previous to it let me tell you a few words on the reasons why it does seem to me, and I am convinced, that universal commerce, and successively its total extinction, are to happen.

Ladies and gentlemen, as it is with you, unless irrationals, so it is with nature.

Whatever work you do, work is not final aim; work is only a means to procure an object. So the grand mass of you is at tilling the land to enjoy directly the sweetest of blessings, rural felicity; for, as it is well known, *beati, nimum sua si bona norint Agricolaë*; happy would be the agriculturist, should they know well their good—and, so, many others are merchandizing in the bustle of cities, only to make fortunes, and then retire on farms; but how many too late! *Apparent rare nantes in gurgite vasto*.* Nevertheless, that delaying march is yet to be the fate of many men. But enough of

* Of thousands of swimmers across a wide river, a very few only are reaching the shore.

those few words for a comparison ; and, in a few others, let me have a peep from beginning to end in the fate of mankind.

ORIGIN AND AIM OF MANKIND.

As an only colour cannot produce different ones, (all painters will attest it,) so it is evident that men of many ones cannot have originated of an only bunch of clay of a red colour ; but I will not say any thing more on that impossibility, a dream of ignorants, or an invented tale of some designing men. I see a certainty, and that certainty only, I do look to : men of many colours, but all of same feelings, all products of the earth, as all other beings are all over it, separated by seas, by lakes, by rivers, and by many mountains—nature tends to their union ; but to produce it, there was need of means. For them, after many and great many convulsions or mere transitions, she magnetized in us the passions of knowledge, commerce, land travels, the love of each other, and navigation. Those means will unite all, and then, union being attained, and all intercourses being for sake of love and mutual presents, all human families of parents and children, near fine fig trees, in climates fit for figs, or near fine other ones in those for other fruits, in neat, modest, sweet homes, full of necessary and agreeable things, fruits of pleasing labours, will enjoy happiness ; but enough at present on that certainty.

That that time is to be, is proved by the progress of this generation ; but, as its arrival is to be accelerated by the maintenance and increase

of our own union, so it would be retarded by its dissolution. That dissolution would do a great deal of harm, and nothing but this republican education can prevent it. Why then not do our best to accelerate it? Truly we cannot all of us enjoy the final end—we were born too soon, or other circumstances are against us; but we can for the benefit of posterity, accelerate the coming of its epoch, and enjoy by our deeds for it. I will then tell you now, what is the way by which it has appeared to me the most proper one for all to give the wanted help.

It is by purchasing certificates of shares of \$100 each, or of fractions of shares, which can be as small as \$10, in the land to be acquired for the establishment of *Startpoint*, (in French, *Point de Départ*.) The first one to be made in this view, and all its subsequent ones, in those establishments themselves, all their improvements, and their appurtenances, of which the holders of those certificates will be joint owners according to the terms expressed in the recorded book entitled *Republican Education*, and gradual western march, &c., which is the constitution of all those establishments, and I will receive the pay of those certificates, either in money, lawful tender of these United States of North America, or at cash prices in northwestern lands, or in articles of merchandizes, which I will think to suit the establishment; but I do not confine my demand to those material means.

I solicit also personal acquaintance and advice of all the moral and well informed women and men of all ages and standings in society,

who, having reflected on this most important of all possible subjects, will be induced to think that themselves, or any other person yet unknown to me, either grown or infant, may suit those establishments, and be suited by them; but I do not promise admittance of any one of them until mutually satisfied.

Persons willing to converse with me on this subject, may freely call on me at my here below stated residence, and very civilly I will receive them, or, if inconvenient, they may invite me to theirs, and unless impossible I will call on them.

Those willing to write me on it in French, or in English, I invite to write, and I will answer them; but they will have to be at the expense of the letter postages, because in an extensive correspondence, it could not suit me, nor the education establishments, to bear their whole weight.

Certificates of shares, or of fractions of shares, will, without delay, be delivered on the receipt of their pay as above stated, with well legible writings of the names and residences of their payers. Ladies and gentlemen, all sisters and brothers,

Your brother and friend,

(As signed in the original) L. A. TARASCON.
New York, September, 1837.

REPUBLICAN EDUCATION,

And gradual Western March of enlightened, laborious, virtuous, and happy generations, from all the present and future United States and Territories of North America, through their Rocky Mountains, to their north-west coasts on the Pacific Ocean; whence, in time, further on—the only means, not only of extending knowledge and happiness all around the whole earth, but the only one, also, of maintaining their union; nay, more, the only one of maintaining any one of their republics. First edition, Louisville, Ky., 1836. This second edition, in New York, 1837.

PREVIOUS OBSERVATIONS.

Well informed, benevolent, and wise men, as our fathers of '76 were, instructed by experience and reason, of the impropriety of monarchical governments, and any other of the few over the many, may, when breaking their yokes by revolutions, constitute, organize, and unite republics, or self-governments of all the citizens: but unless, soon after, monarchical and aristocratic habits are done away with, and these republics are supported by republican education—instructing all the children on their rights, on their duties, on their well-understood interest, and habituating them to find pleasure in living from the products of their own labour—soon, many of them will forget the origin and the means of

their happy situations, and, ignorant idlers, will not only let ambitious designers overthrow the republics, and erect oligarchies or thrones over their ruins, but will become tools of those over-setters—unfortunate beings at any rate—and, at last, their own self-ruiners: for, as nothing but learning and practice of arts and sciences, can make the children of the best artists and most scientific men as able as their parents, so, nothing but learning and practice of republicanism, can make our children as good republicans as our fathers were, and be solid foundation for our republics. Indeed, as experience shows, no republican education, no stand of republics; for all the ancient ones have, for the want of it, been overset. We should, then, in view of the maintenance of ours, support them with that necessary means of wisdom.

But, previous to the exposition of the projected plan, questions may be asked, and they should be answered. Be they then here stated and answered:

First Question. What will that education consist of?

Answer. As it is fully explained in the exposition, particularly at condition 29th, the sequel will show it.

Second. What will be the gain of the educated?

Answer. Knowledge, habit of labour, independence, virtue, happy life, and, besides many other advantages, ability, without previous capital, at becoming owners of land and other property.

Third. What good will that education produce to our republics?

Answer. Destruction of the progenitors of vices—which are ignorance, idleness, luxury, and rash ambition—and the formation of citizens, supporters of their permanences, and of the maintenance of their union.

Fourth. What to mankind at large?

Answer. Progress towards universal enlightenment, peace, union, and happiness.

Fifth. What to the educators?

Answer. The like as that to the educated; and above it, the inexpressible satisfaction of being participators to the invaluable production of universal good.

Sixth. Very well: but what will be the cost of that education?

Answer. Nothing to any person. Nothing to the parents; nothing to the states, unless they think proper of making grants to it; nothing to liberality; because, past the second year of the formation of the settlement at STARTPOINT, that first settlement and the subsequent ones will support themselves, by a part only of the products of the labour of the educators and the educated; because their support, during the first and second years, will require only a small part of the money collected, and all the rest of it will be vested in land and its improvement; because all the moneys received, except from donators refusing share-holding, will be entitled to shares, or fractions of shares, ascertained by certificates; because all the land will be purchased in trust for the joint concern of certificate-holders; and be-

cause that land will necessarily increase in value—whence it will result, that, though the education will owe its origin and first support, to the money trusted by the liberality of the certificate-holders, far from having disbursed it at a cost, the result will prove them, in a pecuniary point of view, a profitable investment.

But let us proceed.

ETERNAL AND UNDENIABLE PRINCIPLES.

Nothing peaceable and permanent in human societies, unless it is rational ; nothing rational, unless it is republican ; and nothing republican, unless, for the equal good of all the associates, and without prejudice to other beings, it is established and practised according to the laws of nature, or original equal rights of man, as, on the proposition of THOMAS JEFFERSON, they were, on the memorable 4th day of July, 1776, proclaimed to the world by the sages of the United States of North America, and as it is now aimed at by all the enlightened men of the present age of reason : whence, as the lights of that reason will expand round the earth, the certainty of the fall of kingdoms and rise of republics ; and, on the contrary, the like certainty of the fall of republics and rise of kingdoms, or other unjust arbitrary governments, whenever those lights will be suffered to be dim. Hence, to keep our stand—to maintain the existence of our republics—to perpetuate their union and to extend their blessings to other men—to propagate knowledge and union round the earth, the necessity

for every human being in our happiness-originating country, and subsequently, if not, rather, at once, in all other ones, the like necessity of equal means of acquiring knowledge—for that acquirement, the necessity, also, of equal means of access to education ; and by that education, besides the acquisition of knowledge, of contracting habits of life from self-labour ; of respecting the rights of all other beings ; of doing good to them ; and by that self-labour, without any previous capital, and without dependence on any other man, the opportunity of acquiring the means of becoming land-holders, or according to the varieties of rational wishes and abilities of body and mind, that of becoming holder and good manager of any other valuable property—means of happiness unattainable in the old world, except by revolutions, because there they are monopolized by the few ; but here, freely and fully open to all the well educated.

CONSEQUENCES.

Impressed with those truths, and convinced that not only the universal good of mankind, but the solidity of its foundation—consisting of the permanence, union, and extension of our united republican states—depends on their knowledge and practice ; and in view of them, I the subscriber, Louis Anastasius Tarascon, a native of France, but for more than forty years, by my choice, a citizen of these United States of North America, the last asylum of suffering mankind, and cradle of its reform ; for more than fifty a

constant observer, reflector, and projector on the only ways and means by which it can be effected, which is, the equal republican education of all our children, to be begun at a great central point, thence extended all around, and pursued all along, as population goes through the Rocky Mountains, to our northwest coast on the Pacific Ocean, by which to go further, I, say I, provided properly helped, promise and bind myself to form a first model of that education at that central point, on the following conditions.

CONDITIONS.

1st. A joint capital, of unlimited amount, will be formed by payments of shares of one hundred dollars each, half shares of fifty dollars, fourths of shares of twenty-five dollars, fifths of shares of twenty dollars, and tenths of shares of ten dollars—paid to me, who, on receiving their payments, will deliver to their payers, as the case will be, certificates of shares or fractions of shares.

2nd. Those certificates will be numbered in the successive order of their emissions, from number one to their last number, and dated on the days of the receptions of their payments. They will be issued in the names of their payers, and they will be transferable by their endorsements. Being not all paid at the same time, to equalize justice among their holders; when coming to be extinct or redeemed, each one will be entitled to a daily increase, at the rate of six per cent. a year, from the day of its date until that of its extinction or redemption.

3d. All the certificate-holders will proportionally share in the property of the joint concern, and equally in its other benefits, except those of the other benefits herein restricted: but none, except the presidents, will be liable to lose any thing more than the money paid for his or her certificates, and rights of interest accrued to them.

4th. Certificate-holding will not entitle to the right of inhabiting the establishments of the joint concern; for no person, other than their managers, and those approved, as hereafter stated in the 26th condition, will have right of inhabiting them: but, besides the other rights herein specified, it will give the holders that of, at any time, with good behaviour, visiting them.

5th. Every so approved certificate-holder, wishing to, temporarily or forever, retire from the troubles of common life, and enjoy the blessings of this happy one, will, as long as so approved, be admissible to, on liberal terms, be accommodated with a private dwelling-house and a private piece of ground, within the joint concern settlements.

6th. Every male infant born or admitted, and having lived at the joint concern establishments until the completion of his twenty-one years of age, and every female one so born or admitted, and having so lived until that of her eighteen, if, on the day of attaining that age, creditor from extra labour, by balance in account with the establishments, will be credited with a second amount of that balance; and, on his or her demand, be paid off the amount of that double bal-

ance in certificates of shares or fractions of shares: but if, on the contrary, the balance is against him or her, he or she will be debited of the double amount—unless, for valuable considerations, exempted of it by the meeting of the residing certificate-holders, and by the president: and, meanwhile, every one of them willing to leave the establishments, will be at liberty of leaving them—liable, only, on his or her honour, if indebted to them, to the obligation, without judiciary compulsion, of paying that debt; and, if creditor, with receiving his or her due in certificates.

7th. Donations to orphans residing at the establishments, will be charged to their credit in account, and, as soon as arrived at the age of twenty-one years for males, or eighteen for females, if willing to be paid, they will, on their demand, be paid to them in certificates of shares or fractions of shares: but if they happen to die before those ages, then those donations will belong to the joint concern.

8th. I, the said Tarascon, and my successors in office, will not purchase nor sell any thing for the joint concern on credit, nor lend or borrow any thing. All our said dealings will be for cash down, in specie, or for certificates of shares or fractions of shares, or their equivalents in hand, or in exchange of commodities.

9th. We will not be responsible for losses from unavoidable accidents, or without our faults; but we will be responsible for all those produced by our ascertained wilful mismanagement: and no person living at the joint concern establishments,

will transact any affairs but those of the said concern entrusted to him or her by the president.

10th. As originator of the plan, and its first chief executor, I, the said Tarascon, will, under the title of president, reside, free of charges for support, at the establishments; as long as I will live.

11th. As soon as possible after the collection of twenty thousand dollars, produced by payments of shares or fractions of shares, or sooner if I think it proper, I, the said Tarascon, will, at the joint concern's charge for travelling expenses, as I do now travel in view of subscriptions, go to the Mississippi country, select, on the banks of the river Mississippi, or on those of one of its feeding streams, a tract of land, in my opinion well fit for agricultural, manufacturing, and commercial establishments, and for the beginning of the execution of the enterprise; and having selected it, I will purchase it in trust for the joint account of the certificate-holders of the joint concern; unless, previous to, or after the full collection of the twenty thousand dollars, and previous also to going to the Mississippi country, I will think more proper to begin by a preparatory establishment east or south of it; and in that case, it will be by that preparatory establishment that I will begin: from it, afterwards, to proceed to the Mississippi country, either by, or without intermediary stations.

12th. The first purchase of land being made, I will have that land laid out in lots, under the name of STARTSPPOINT. I will have a map of it made. I will provide each payer of shares,

with a copy of it ; or if there is already a newspaper printed in the place, I will have it published in it ; if none yet, I will have it published in the most important neighbouring one : and if the tract of land is more extensive than wanted for the establishments to be made on it for the joint concern, I will, when I will think proper, advertise for a sale of the unnecessary lots, to be made for cash down, or for certificates of shares or fractions of shares, to the highest bidders, at a specified time—not any sooner than six months after the date of the advertisement—and for private sales : but I will reserve unsold, all the lots wanted for the establishments to be made for the joint concern of the certificate-holders, in view of equal republican education, the foundation-stone of republics, and *sine qua non* means of maintaining them ; and I will not sell any of them, until, being ready and resolved to move further on, with the whole, or a complete part of a fully well educated republican family, I will finally sell the whole settlement.

13th. All the certificates received in payment for lots, or in any other way, will be made void, and forever cancelled, by crossing them with a cutting iron, and when so crossed, by annexing them to their stumps, which will be crossed with ink, in the books of certificates.

14th. The main establishments to be made at STARTSPPOINT, and at any one of the other settlements of the joint concern—all in view of enlightenment and union, by the means of equal republican education and proper western march—will consist of small dwelling houses, for one

family only of parents and children in each, one social cooking and eating house, one sleeping house for visitors, school rooms, work shops, a library, a museum, reading, printing, and book-binding rooms, a store of necessary and unluxuriously useful and agreeable articles of consumption, a saw mill, a corn and wheat-grinding mill, a hospital provided with medicines and surgical instruments, well-fenced and cultivated arable fields, orchards, nurseries, gardens, barns, milk houses, garners, all the other wanted appurtenances of good agriculture, and a meeting hall for councils, exhibitions, lectures, considerations on arts and sciences, on the means of the joint concern, and for rational amusements, by balls and musical concerts : and in the view of attaining the end I tend to—happiness, founded on knowledge and labour—all human beings, from the breast of the nurse, nay, from the womb of the mother until the oldest age—provided they will work—will, as hereafter stated, in the 26th condition, be admissible to enjoy the blessings of those establishments, as long and as far as education and rational enjoyment of life will easily be supported by the products of the labour of their inhabitants, and by philanthropic and soundly politic liberality : but, though it is urgent to accelerate the formation of those establishments, none of them will be made in any settlement, but when wanted—beginning always with the most needed, and in proportion to the pecuniary means and capacity of labour of the interested.

15th. Property and labour purchased for the

joint concern, will, as much as possible, be paid with certificates of shares or fractions of shares ; and, (except lots at public sales, for which, as stated in the 12th condition, certificates of shares or fractions of shares will positively be receivable in payment,) all things of the joint concern, when sold out, and labour of the establishments when made for others, will have to be paid for with cash down, in specie, or its equivalent, in things suiting the joint concern ; unless considering the sum of cash then in hand as large enough for the time, I may think proper, and agree to receive for pay, such certificates—then, like any other ones already re-entered, to be crossed, annexed to their stumps, and made void.

16th. I, the said Tarascon will keep a journal, or daily book of all my proceedings, a cash book of all the moneys received and paid for the joint concern, a book or books of certificates of shares and fractions of shares, a book of population of every settlement, a book of progress of every sort of work made in it, a book of accounts with every one of its inhabitants, one of all the important occurrences happened at it, one of its visiters, and all other wanted books. Those books will, at all meeting times for council in the hall, be subject to the inspection of every certificate-holder ; and every year, in January, after the first sale of lots, I will have a brief of their contents published in the social newspaper.

17th. I will select and adjoin to myself as collaborators and council, three or more, but not less than three of the certificate-holders residing at the establishments—of whom one third at

least, or one half at most, will be married or widowed females, of not less than twenty-seven years of age, and the other, married or widower males, of not less than thirty—of whom I will take advices ; but whose advices, because of my responsibility and my long experience, I will not be obliged to follow, and whom I will at any time be at liberty to dismiss from office, and replace by others : and I will also select from the same body of certificate-holders, two principal secretaries, and as many others as wanted, to make all the writings ; which secretaries I will also be at liberty to change for others, as I will think proper.

18th. At my death, or in case of disability of my mind, acknowledged at three meetings of three fourths of all the residing certificate-holders having right of voting, a new president will, at a meeting held within the next twenty-four hours following that event, be elected for one year, by a majority of votes of all the residing certificate-holders having right of voting. Hence, a general constituted rule for subsequent annual presidential elections, to be effected every year at the meeting hall, on the first day of the month of May previous to the expiration of the annual time of the president then in office. Not-residing certificate-holders will not vote at the election of my immediate successor to the presidency ; but they will have right to vote at all the other subsequent ones on the first day of May.

19th. Cases of complaint, against presidents only excepted, as it will be here stated by the 27th condition, every meeting will be presided

by the president, or, with his leave, by any residing certificate-holder having right of voting ; or, in his absence, without such leave given, by the then present counsellor the oldest in office ; or, by the leave of this, by another one : and all the proceedings of those meetings will be recorded by the president's secretaries, in two equal registers—one of which will be kept subject to his disposal, and the other, when closed, will be deposited at the archives of the joint concern, with all its titles, and all its not daily wanted other books and papers.

20th. Past the first meeting, all the others will be begun by a loud reading of the records of the previous one ; and if those records are found to be correct, they will be signed by the presiding officer of that previous meeting, and the secretaries ; but if found incorrect, they will first be corrected, and then they will be signed.

21st. The qualifications required, to be eligible to the presidency, will be soundness of mind, certificate-holding, previous and actual residence at the establishments, state of marriage or widowage, age above thirty years for females, and above thirty-three for males.

22nd. At all the meetings, every certificate-holder, either resident or not, will have equal right to speak, for lengths of time limited by rule ; but, except at presidential elections on the first day of May, as stated by the 18th condition, no person will have right to vote, but the female residing certificate-holders aged not less than eighteen years, and the male ones of not less than twenty-one ; and no voter will be entitled to more than one vote.

23d. All motions in meetings will be made in writing, signed by the mover, and read at audible voice by the presiding officer, or a secretary ; and in all cases of dubious majorities of votes, the roll will be called, and the yeas and nays pronounced at audible voice. There will never be any voting by ballot.

24th. Every certificate-holder will have the right of proposition, not only when present in meeting, but by postage-paid letters when absent ; but, as already stated, non-residents will vote only when present at the May presidential elections ; and no resolve of the meetings will be binding, unless it will not be contrary to the declaration of independence, the constitution and laws of the United States, to the constitutions and laws of the states, or rules of the territories the joint concern settlements will be in, and it will be approved and signed by the president.

25th. All discrepancies between residents at the settlements of the joint concern, and all complaints of certificate-holders against any of them, except the presidents, against whom a special mode of proceeding is established, will, at any meeting, be settled by the majority of votes ; and any one of those residents refusing to abide by the decisions, will, from the moment of his or her refusal, be inadmissible at any subsequent meeting, until he or she will abide by them : and if that person persists in refusal until past a specified time stated by the meeting, then he or she will be expelled from the land of the joint concern : but in no case of votes, no yeas or

nays wil. be considered as a majority, unless the number of votes on one side of the question exceeds one half of that of all the resident certificate-holders having right of voting.

26th. Infants born at the settlements of the joint concern, and orphans adopted for the mere motive of humanity, will, as by natural right, without any other requirement, be entitled to the right of residence at them ; but the admittance of all other persons, will always require certificate-holding, and as soon as the number of the admitted, entitled to the right of voting, will be twenty, it will require also the consent of the meeting and my approbation ; but until their number will be twenty, it will, besides certificate-holding, require only my consent.

27th. Presidents subsequent to me, will be subject to the same responsibilities, and entitled to the same prerogatives as myself, during their presidencies : but should any one of them be suspected of malversation, he or she might, on accusation brought to the meeting by three residing certificate-holders eligible to the presidency, be arraigned before it, presided by a chairman nominated by him or her, and accepted by the meeting at the majority of votes—or, on his or her refusal of nominating, presided by a chairman nominated by any voter other than any of the three accusers, and, as aforesaid, accepted by the meeting—and if found guilty by three fourths of all the residing certificate-holders having right of voting, confirming their verdict at two subsequent meetings, he or she would be expelled from the settlement . but the accusers

would, from the moment of their accusation, lose, for the following two years, the right of eligibility to the presidency: and should the accused president be found not guilty, then the three accusers would, like by Talion law, themselves be expelled.

28th. In case of expulsion, death, or disability of any of those succeeding presidents, during his or her presidency of one year tenure, he or she will immediately be replaced by a vice president, elected for the remaining part of that year; and the said vice president will be subject to the same responsibilities, and entitled to the same prerogatives, as a president.

29th. As ignorance is a source, or Pandora-box, of evils, and knowledge their most necessary and powerful preventive, all the inhabitants of the establishments will, as much as possible, be instructed in the knowledge of all the true sciences, and all the necessary, useful, and unluxuriously agreeable arts. Though the knowledge of the dead languages may, in the course of life, be agreeable and useful to some men, they will not waste their time at studying them, as necessary means of any wanted good; because languages are not sciences of things; because, like names of tools to artists for the practice of arts, they are, for the grand mass of men, nothing but means of understanding each other, and of acquiring those sciences; because no nation now speaks those dead ones, and because all that is useful or agreeable to know of the Greek and Latin books, is fully translated in French, English, German, Spanish, Italian, and

other modern languages of the scientific and commercial world. Nevertheless, whoever will like to study them, far from being prevented, will be helped for it, at his or her leisure time, as an amusement, or a supernumerary improvement of no necessity—but in view of universal intercourse, and propagation of knowledge and union among all men on earth, it will be a constant rule, or permanent order of the day, for all the inhabitants of those establishments, to learn writing, reading, speaking, and well pronouncing French, English, Spanish, German, and Italian, as principal modern languages, and occasionally some others: and, as idleness, or droneism—the twin sister of ignorance—is another source of evils, and as ability and habit of labour, and means of independent life from them—the brothers of knowledge—are with that knowledge their only preventives, the whole family of STARTSPOINT, and of all the subsequent settlements of the joint concern, will, as regularly as the rotation of the earth on herself, and her march round the sun, daily act as follows:

REGULAR DAILY LIFE.

Every morning at twilight, a bell will be rung to awake the family; and, at its ringing, all its male and female members, in good state of health, will get up.

As soon as up, they will wash and dress themselves; and as soon as washed and dressed, they will, according to the order of the day previously agreed in meeting, read and posted up, begin to

attend business—some by milking the cows and ewes, feeding the animals, cleaning them, the houses, stables, squares, yards, streets, all the unclean places—others by attending the sick, the impotent, the infants; and others by preparing breakfast: in short, altogether by turns, as brothers and sisters, all in equality, by doing all the work without any servant.

At the peeping of the sun, a band of musicians then on a gallery in the centre square, will intone GLORY TO GOD—a hymn to the unknown but innate essence and eternal self-cause and maintenance of the universe, standing every where, nay, in our most secret thoughts, itself that universe; to true knowledge, to the harmonious union of all the human beings, to the perpetual harmony of all the existences, and to universal happiness; and, weather permitting, all the members of the family not then occupied in the houses, looking to that magnific and beneficent agent of the supreme power, or innate part of it, will sing it in the centre of the square; or, the weather being unfavourable, they will sing it on the threshold of the house-doors, or inside of the grand hall.

The minds being impressed by the singing of the hymn, with sublime ideas of grandeur, duties, harmony, and good to each other, and the weather being favourable for agricultural works, the directors of the gross agriculture, and of gardening, will announce the agricultural works to be done in the day, will name the persons wanted to execute them, and those persons will get ready the animals and tools necessary for them.

Breakfast being ready, a bell will call to it, and it will be eaten—a lecturer reading at the same time, and at audible voice, the most interesting articles of the last newspapers.

Breakfast being over, working and learning hands will be formed, and every one, led by his or her director, will, at the sound of music, march on, the working ones to their places of work,—not places of hard work, as those of Europe and Asia, where, to feed and pamper mere consuming drones, while almost starving and keeping themselves naked, the most of the producers are, like beasts of burden, without good to themselves, constantly wearying out their bodies until dead of fatigue ; but places of easy and agreeable work ; because, having not any drone to feed or pamper, it will be made by all ; and having not any luxury to support—the ruin of all nations—a light labour of each will suffice to produce much more than wanted, and all sorts of provisions and other comforts of life in plenty : and the learning ones, children and grown persons, to their schools and apprenticeships,—not to have their minds infected with mythological fables of divine goodness from a bull Jupiter, or a Coran from clouds, or sweet oil from Heaven, to, by greasing their heads, prove the rights of kings, nor any such other nonsense ; and their hands habituated to practices of arts of luxury and inutility : but to have their hands habituated to the execution of necessary, useful, and unluxuriously agreeable works, and their minds improved with the knowledge of truth, of natural causes and effects, with that

of all the other necessary, useful, and morally agreeable sciences, and with that of the principles, the theories, and means of perfecting all arts.

The weather out of doors being unfavourable, all the persons able to work will work within them; but the weather permitting, agriculture, the life's *sine qua non* and the source of all good, will always have precedence of all the other occupations.

The morning works and learning being done, the bell will call from them, the animals will be fed, the tools will be cleaned and put in their proper places; every person will wash, and after washing, all, either together or in parties, as it will please them best, will meet at the centre square, or at the grand hall, or at the reading-room, or at the gardens, in wait for the dinner.

The dinner being ready, the bell will call to it, and it will be eaten—a lecturer reading some valuable work, or musicians executing some fine music.

Dinner being over, there will be rest at the dwelling houses, or recreation at the grand hall, or at the centre square, or at the gardens, until new working and school time; and that time being arrived, the bell will announce it. The bands will form again, and again, each one led by his or her director, will, at the sound of music, march to his or her post.

The after-dinner work and schooling being done, and supper being ready, the bell will call to it; all the bands will come home, the tools will be cleaned and put at their proper places,

the animals will be fed, the cows and ewes will be milked, all persons will wash, and supper will be eaten—a lecturer reading some tract of morals.

Supper being over, there will be at the grand hall, meetings for councils on the state of the enterprise and society, on the ways and means of improving them—always in view of the maintenance of the American union, of its propagation all round over the whole earth, and of the universal happiness of mankind—for exhibitions, lectures and conversations on arts and sciences, and for amusements, by balls and musical concerts.

At bed-time, the bell will be rung for it, the meeting will be dismissed, and the hall will be shut up: but at the opening of every evening meeting, sentries will be established, to be on guard until daylight next day; because, until all men will be enlightened with the knowledge of their well understood true interest, and habituated to live from the products of their labour, all the ignorants and drones will be subject to be wolves, or foxes, or panthers, and the others, like lambs and chickens, will have to be guarded against them.

Those sentries will proclaim the hours of the night, the state of the weather, and the night occurrences, and in case of need, will sound the alarm. At that sound, all the grown inhabitants will, with arms in hand, rush on to the danger; but unless such a case, or with a permission previously granted in meeting and noticed to the guards, none but the sentries will at night be out of the houses.

That regularity of life may, on the first reading, appear monkish, ridiculous, and vexatious; but it should be considered that, like the march of the celestial bodies, of all things in nature, and all the well going of all the works of men, it is nothing but established order, or gentle discipline, preventive of mischief and a promoter of good: and I am so convinced of this being a truth, that it is chiefly on the constant practice of that regularity that I depend for success; but I depend also on other means.

As, jointly with ignorance and droneism, luxury and inequality of table, dress, and habitation, are other sources of evils, their intrusion on the social ground will be entirely prevented; and to prevent it, while housing, clothing, and eating, will be fully substantial, neat, and comfortable, they will be in kind equal for all, and without any luxury.

And as celibacy—a state contrary to the impulse, command, and eternal march of nature—is another source of evils, it will, as much as possible, be guarded against, by early and other marriages of persons of concordant character and mutual feelings—even widows and widowers, and by all other proper means, except in cases of old age, incurable diseases, or inability at generating—nay, by expulsion of immoral persons.

Cards, dice playing—nay, their mere introduction in the establishments, and all sorts of gambling, and drinking of spirituous liquors, at home or elsewhere, and their introduction, are prohibited, and causes of expulsion for all the delinquents.

30th. While the family at STARTSPOINT will be so rationally preparing for further western march, I, the said Tarascon, or the successor to my powers and responsibilities, will look for a second tract of land well fit for the next station; and having found it, I, he or she, will purchase it, as the first one, in trust for the certificate-holders of the joint concern: but I, he or she, will not move the family to it, until it will have been prepared for its reception; and, previous necessary measures only excepted, it will not be so prepared until the first settlement of STARTSPOINT will have been completed; nay, more, the move from STARTSPOINT to that second tract of land, will not be effected until that first one being completed, there will be on it enough of population for the two—a remaining one purchaser of the whole of it, and that to move onward; or until it will have been sold to other persons—a last case, in which the whole of the educating and educated family will move on.

31st. The second settlement will be made under the name of the certificate-holder then known to be holder of them to the greatest amount, and will be formed and conducted in the same way and view as the first one. While forming it, a further west tract of land will be purchased, or otherwise acquired, for a third one, to be formed under the name of our great father, GEORGE WASHINGTON; and after that one, as situations of seats of happiness, other tracts of land, for other like settlements, to be formed under the names of the seven sages of ancient Greece, of FRANKLIN, JEFFERSON

MADISON, and others of the wisest men of our country, and of all other countries; until, arrived at the natural gap of the Rocky Mountains, in the forty-second degree of northern latitude, between the head waters of the two oceans—the one flowing due west to feed the Pacific, the others east and south, to feed the Atlantic—the future central point, through North America, within these United States, of the greatest commerce and exchange of knowledge ever had in the world, from Paris, and London, to Canton, between all the ports around the Pacific, as far as Asia, and around the Atlantic and its farthest inlets—the CITY OF UNION of the two hemispheres—a city where reason, having so far travelled, will attract all mankind, and where all will fly to enjoy her blessings; for it is to *reason*, and to *reason only*, to at last govern us. *Sic fata volent*. Such, after thousands of mires and volcanoes of errors and deceptions, is mankind's destiny. The march of mind tells it, and so, sure, it shall be.

Hence to Oregon, rather Columbia—a name to be revered, in memory of him whose skill and spirit gave us this continent—the stands of humanity, equality, friendship, and all the virtues; and when on the seacoast, or on the great bay, in view, or in prospect, through the grand Pacific, of the most numerous parts of ignorant and oppressed mankind, up with the flag of truth, of enlightenment, and universal brotherhood, as an invitation to all men to come on, for commerce or learning, and to unite with us, to enjoy the blessings of a rational life, or as an

omnipotent magnet, attracting their bodies, feelings, and hearts to ours : not a mock celestial city, like that of Pekin, kept in awe by Bamboos, nor any other one, yoked down by deceits of supposed divine agencies, such as those of crowned heads, and many others never trusted by God, and nothing in the world but tricks of deceivers adroitly practised on men in ignorance ; but a great city of knowledge, of life from self-labour, of the fairest dealings, and, without palaces, of the best enjoyments—the city of PERFECTION, as a great man projected—a true model city, enlightened and virtuous men, doing to each other all the good they can ; never any wilful harm : in federal union with all other like ones ; making themselves their laws, by majorities' loud votes ; settling all their discrepancies, by quick, friendly arbitrations ; preventing misconduct by good education of all ; very lenient, but firm in all faults and punishments ; never interfering with the self-concerns of other societies, unless applied to by them for counsel, or pacification, or help against oppression ; never prejudicing crime, never punishing it, unless it is proved, and when it is proved, never punishing it by the barbarous and unpolitic custom of effusion of blood ; never going to war, but in view of defence, or to prevent attacks ; with the strictest probity and the greatest liberality, dealing with all the world : in short, in all their acts, never doing to others as they would not like to be done by, and always doing them all the good they can—by their admirable example, inducing all mankind to come to their

city, to deal alike with them, and to unite with them and their confederates ; and, by their habit of labour, mutual friendship, temperance in all things, contempt of luxury, knowledge of the ways of nature, practice of all the necessary, useful, and unluxuriously agreeable arts, living a happy life, independent of all frowns or reverses of fortune, and, because of their clear consciences, and their knowledge of nature, never afraid of death, for self or for children.

The mere pronouncing of the word PERFECTION, most particularly when understood to be of the best state of mankind, or civilization, may startle timid men—nay, many spirited ones—as a castle in the moon, never to be attained ; but were not men startled when CHRISTOPHER COLUMBUS presented his project of reaching further land, by sailing to the west ? when intrepid Cook proposed his first navigation around the earth ? when MONTGOLFIER pronounced that men, under balloons, would rise above the clouds ? when BEN. FRANKLIN promised that, without going as far, he would guard our houses from the shocks of thunder ? And have not the startling aims viewed to by those true prophets, been attained ? Our present enjoyments are proving they have. Have not men been startled at the first announcing of the power of steam ? and what is now its state ? The hard workings of men superseded by it ; rivers, and seas, and land, as fast as lightning, all travelled by it ; distances annihilated ; all the earth a neighbourhood, for intercourse of men. And what more difficulty for perfecting civilization, than for im-

proving arts? *Comparons*: let us compare. To improve the arts, there is need of knowing many principles of nature at large: to perfect civilization, no secret; it suffices to know the special nature of man, and *his true interest*, and, on that knowledge, to found his education: therefore, no startling; on the contrary, confidence at success,—but not any success without that education.

32nd. The site of that great city will be laid around a grand maritime, free port, for exports and imports, well guarded against winds and tides, and against enemies—open to all the world for commerce and visits. The port will be lined with spacious wharves, planted with shade trees, well paved, and watered with fountains; subject to no duties but those necessary to keep wharves and port in order—both wharves and port constantly so kept.

The city will, by wide streets—all, also, so planted and watered—be divided into large public squares, and into private lots; all spacious enough for free circulation of air, for dwelling-houses, magazines, warehouses, gardens, and all other sorts of necessary, useful, and unluxuriously agreeable establishments.

To facilitate intercourse and union, from STARTSPOINT to UNION, thence to PERFECTION—a city superior to any in the world—to link together all the sites in the way, and to accelerate the coming of the time when all mankind will be an only family, distances between places will, as much as possible, if not annihilated, at least be much shortened, by rail-roads

canals, bridges, ferries, and cleaning of rivers. At a proper distance from that great city, and on a most eligible agricultural situation, will be formed, in continuation of the previous ones, a grand establishment of republican education, for the children of men of all parts of the earth : and, to perpetuate the memory of that great epoch of a new progeny, or reformed mankind, to keep up their spirit, to impress the minds of all the then living and future generations with the propriety of all our doings, and to induce them to follow our example, on the most prominent part of the site of that grand city, or of the education settlement, will be raised a grand column, surrounded with the representation of a radiant sun—the most perspicuous sign or part of universal GOD—engraved on the base—ment with the names of the performers and of the supporters of this grand enterprise, and on its fust, with a dedication to that Supreme Existence—the same for all beings—to the knowledge and practice of man's true interest, with its explanation ; to that of the laws of nature, as far as attainable, and to the universal union and happiness of mankind.

33d. The grand column being raised, the education settlement being formed, and the great city laid out, public notice will be given for the sale of its private lots, on a specified day. On that day they will be sold at auction, to the highest bidders, for cash down, or for certificates of shares and fractions of shares. The public grounds will be conveyed, gratis, to the city corporation ; one half of the cash on hand will be

paid, in proportion of the whole amount of the unredeemed certificates, on their delivery, to those of their holders willing to have it so ; and the others will continue in the joint concern, as aforesaid, the pursuit of our grand and final aim—the universal enlightenment, union, and happiness of mankind, either at their permanent home, near PERFECTION, or from it on side-ways stations, or forward by the seas, as they will think it best.

CONCLUSION.

To consider as unattainable that grand final aim, that I am tending to, would seem to me to be an irrationality ; because, as, in the material world, there is not, round the earth, any darkness which will not be dissipated by the gradual progresses and impression on it of the rays of the sun, so, in the mental faculties or conceptions of man, there is not an error which, if well attacked, can, forever, resist the power of the lights of reason ; and sound logic proves, that, as, in a few centuries only, the progresses of those lights, though mightily opposed by ignorance, prejudices, wrong habits, misunderstood true interest, and material force, have rationalized a great part of mankind, so, it may be expected that, in a greater number, that rationalized part, and its progenies, will illuminate all the rest.

It would seem to me irrational, also, to think that the said final aim may be attained in a short given time ; because it is of the march of

mind as it is of all the other secondary processes of nature. They are all, sooner or later, to attain their ends: but they are all subject to impediments and accelerations in their ways. The precise epochs of their achievements may be, therefore, according to circumstances, at different times; and though those times are positively to happen, they cannot so be foreseen by the limited mind of man. All that man can do, in view of universal enlightenment, union, and happiness, is to constantly increase knowledge, and, as much as possible, and wisdom permits, to return to the ways of nature for his means of living.

But let us suppose reason in other irrationalities! Let us suppose our minds frightened with the apprehension, that millions of years will not be time enough to rationalize all mankind: nay, more, that universal enlightenment, union, and happiness, are impossible! worse yet, that our population is never to extend to our northwest coasts: that it is to be stopped by the Rocky Mountains; whence, by reaction on a too narrow ground, as Europe has shown us, to fight for that ground; and that all we can do, is to improve the state of our immediate progenies—leaving to them the care of improving theirs, and to leave all the rest of mankind to what may be their fate! Could it be less true, that our existence as a powerful, respected, and influencing nation, and our happiness, are depending on the permanence of the union of our republican states; that the said permanence depends on the republican feelings, habits, and

abilities of our children, and those qualities on their republican education? Could it be less true, that the further an object is to attain, the earlier the start to attain it is necessary? No. On the contrary, the more there will be ignorance and vices with the rest of mankind, and narrow ground with us, the more our union and happiness will require in us knowledge and virtue; and the further will be the object to attain, the sooner we must start to reach it. The means for those attainments have until now been misunderstood, and considering my plan as the only true way to them, I do appropriate all the rest of my days to its execution.

(As signed in the recorded original.) L. A. TARASCON.

Louisville. Ky., March, 1836.

L. A. TARASCON,

TO HIS FRIENDS, &c. &c. &c.

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Oh ! man ! do enjoy life, for it is a very short thing : therefore don't quarrel : but gayly or seriously, in ball-rooms or cemeteries, in wealth or poverty, in health or sickness, think always of the following truths or precepts of wisdom :

All mankind is from dust, and shall return to dust.—*Sol.*

Therefore don't be proud—pride is a senseless vanity.

Nevertheless these words of Solomon, or attributed to his great name, as the poems Iliad and Odyssey, are to the celebrated one of Homer, do not say the whole truth : for our turning to dust in our burying country, as the turning to ashes in the burning one of the ancient Romans, is nothing but a visible covering of an invisible operation of nature. Indeed, what we call our death, as that of all the other animals, of the trees, and of all the other vegetables, and the decomposition of minerals, is nothing but a separation of temporarily amalga-

mated principles, constantly in motion, and so wanted to be, by perpetual successive decompositions and recomposition, to maintain the harmony of all the existences, whence infallibly result the evidence, that either alive or dead, we are eternal. Let therefore no human being be afraid of his or her unavoidable transition, called by the name of death. Nevertheless, from want of knowledge, that truth may be doubted, and as I cannot add to that evidence any other proof, than the impossibility for any one thing, being made of, or reduced to nothing, I leave every person to think of it, not as he or she chooses, for thought does not depend on will, but as he or she can. But there is another certainty, and on it, I hope, no one will disagree.

Ladies and gentlemen, let me then express it: as many as you are, you wish to be happy; but happiness, though easy to be had by the well informed and just man, requires many things; it requires *health*, therefore take care of yours, and help for that of others.

Satisfaction of natural wants—therefore labour to produce its means, and, as in principle, all those means are to originate from the earth, and there is nothing better, sweeter, and worthier of a free man, than agriculture, without neglecting the other useful and unluxuriously agreeable arts—practise it—till the land.

Rationality—because it is at last to reason instead of errors and prejudices to govern the world. Therefore acquire true knowledge; and to acquire it, instead of blindly taking for guides mere customs or empty words, go to the source of all things, study nature—know thyself.

Peace of mind, which you cannot enjoy if your heart feels any reproach ; therefore do to others as you wish to be done to yourself ; always as much good as you can, never any wilful harm.

Obedience to and practice of those requirements is universal law for every man, but the peculiarity of the United States requires more. It requires the permanence of their union, because, as their immortal Washington said, and history and reason are evidencing, united they stand, disunited they would fall ; and the last hope of mankind, from their fall would result universal and eternal unhappiness.

Therefore, be all possible means of that maintenance carefully taken.

LOUIS ANASTASIUS TARASCON,

TO HIS FRIENDS.

To all the men and women who, having observed and reflected on the nature of their own being, and on the ways of the world, are convinced, or, at least, conscious that, of all the means of civilization until now, jointly or severally tried, the most powerful ones, and ones without which none others can produce the desired effect, are from the breasts of the nurses, to instruct the infants that their well understood self interest is to do to others as much good as they can, never any wilful harm ; to accustom each one to perform his or her share of the labours wanted for the support and pleasures of life, and to make them all equally enjoy those

pleasures in proportion of their merits or rights ; because they are all aiming at happiness, and unless they do so act, they cannot attain it.

To all the admirers and well wishers of the prosperity of every nation and of the universal harmony of mankind, therefore to all those who, in view of that end, are for the maintenance of every one of our republics with her self possession of her reserved rights, until of herself she chooses to concede any of them to the union, for the perpetuity of that union as now constituted, or in future as it may peaceably, by conventions, be amended, for its gradual extension in company with knowledge and reason round the earth.

To every person who, having read his small book on republican education and gradual western march from all our present and future States and Territories of North America, through our Rocky Mountains, to our Bay of Columbia, alias Oregon, on our northwest coasts of the Pacific Ocean, are, like him, convinced of the propriety of his views, and, either equally or less sanguine than him of success in the execution of his proposed plan, are, nevertheless, disposed to foster it; in short, to all mankind, a cordial and friendly salute.

LADIES AND GENTLEMEN.

Returned from a country which, ten years ago, at the beginning of our steam navigation from St. Louis higher up on the upper Mississippi, when yet almost unknown by the majority of our citizens, I had visited in search of

the best site on the banks of our western rivers, whence in conjunction with their navigation, to start the wagon road which, for most important commercial and political motives, I had, in the year 1824, when there was not yet any thought of traversing continents on rail roads, offered to Congress, without public cost, and at public profit, to make from that site, through the Rocky Mountains, to our Bay of Columbia, alias Oregon, on our northwest coasts of the Pacific Ocean, and which, lately, by a navigation proved to be as fine and practised by steamboats and crews as good as any other in the world, I have again visited in view of selecting the spot of land most proper for the site of *Startpoint*, the place where to begin the execution of my published plan of republican education and gradual western march, the only means (I am convinced) of maintaining the union of our States, which, if once disunited, will, because of the ignorance of well understood self-interest in many—of their habits of idle life, of their inability of producing any thing, of the increase of their wants in mutiple proportion above that of their idleness, and of their incessant ambition and rival exertions for the moonshine of gold, silver, riches without labour, power without merit, and superior enjoyments, will, say I, become worse enemies to each other than any nations of past times have ever been, or any modern ones are; I, now knowing enough for that selection either in that country or any other one south of it, with confident hope of your good reception, call on you, and in view of private,

sectional and universal good, your own, mine, and that of all others, do solicit you by purchases of certificates of shares or fractions of shares in the joint capital wanted to be collected for that grand project, or by gifts or by personal aid, to help at enabling me to begin and pursue its execution ; but previous to your resolve, let me tell you who I am, what are the conceptions of my mind on that subject, and where and what is that country.

Who I am you will know by a few words only, hereafter mentioning one of my doings in these United States since an emigrant from France in the year 1794, I did choose them for my new and last *patria*.

My conceptions you will be informed of by reading my small book on republican education and gradual western march.

And my following exposition will show you where and what is that country.

Laying on four degrees of northern latitude, (see your maps of the World, or of the United States of North America,) 40, 41, 42, 43, partly in the State of Illinois, chiefly in the territory of Wisconsin, which, though established only at the last session of our Congress, will, because of its great attractiveness of population, soon be not only one but several States : that country is between our river Missouri and our northern lakes Michigan and Superior, on the upper Mississippi, from the mouth of the river des Moines to the falls of St. Anthony and the river St. Peter, whence to the Eden-like patriarchial pasturages of *Coteaus des prairies* ; and that attractiveness

is produced chiefly by the peculiarity of its land, at once tillable, pasturable and mineral, by the salubrity of its climate, by the safety and pleasantness of the navigation of the limpid and snagless upper Mississippi, and its geographical situation.

Though the great distance-destroyer, *Steam*, may, before long, render very unimportant whether or not the seat of our federal government will be continued at Washington City, or removed elsewhere, a consideration, whence, together with others, it may be inferred that it will be continued where it is now ; nevertheless, in view of the important part that these United States are to act in the future universal commerce, civilization, and union of the world, the locality of that country is of an unappreciable value.

Its standing at the head of the uninterrupted long line of steamboat navigation of the Mississippi from the sea higher up, and its near equal distance between our shores on the Atlantic and the Pacific Ocean, will make it the central point of our United States, with steam travelling through it on land between them, while steamboats will on one side ply on the Pacific, between our Bay of Columbia and eastern Asia, and all the other lands round that immense Ocean ; on the other, on the Atlantic, between all our eastern and southern ports and western Europe, and all the other lands round, and in that other great basin north of the Capes of Good Hope and Horn, in spite of all attempts through Spanish dominions, by making it the surest, cheapest, shortest, and most pleas-

ant of all the possible ways of intercourse between all those separate parts of the habited earth, it will make the whole of our United States the grand mart of the world, and that country its centre for commerce, sciences, arts, and enjoyments.

Therefore, between New Orleans on the Mexican Gulf, Columbia on the Pacific Ocean, New York, and our other ports on the Atlantic, chiefly on that centre will be the greatest concentration of human beings : of course, of ignorance, vice and unhappiness, or of knowledge, virtue and happiness ; of hell or paradise that has at any time existed in the world ; of hell if we dissolve the union of our States, and by their dissolution, we impede the march of knowledge and improvements now fairly going on towards universal enlightenment ; of paradise, if we maintain it, and by its maintenance, we continue being a beautiful model, a moral loadstone, an electricity or electric fluid, for the rest of mankind.

Those are self-evident truths, proved by the history of all the past ages, and by the circumstances of the present one, and which no man of the least experience cannot foresee.

Let us then, in accordance with the sacred motto, *E Pluribus Unum*, inscribed on our flag, and the wise observation of our immortal Washington, *divided we fall, united we stand*, maintain that union : but how to maintain it ? Ladies and gentlemen, there is only one means—there is only one way, and those ways and means are not the ones which we now follow.

They are not the unequal, aristocratic, I dare

say monarchic, education of some of our children, and no education of some others.

They are what is just, what is soundly politic, what is required by our system of government founded on the principles of equal natural rights, acknowledged and proclaimed to the world by our wise ancestors of '76, in their declaration of American independence.

They are the *equal republican education of all our children*, the penniless, the foundling orphan, as well as the wealthiest and the best taken care of children of the richest parents, in order that the one may not feel humbled, ashamed of what is not his fault, nor demerit to him, his low circumstances, and the other may not be proud of what is not his merit, his higher ones; in order, equally that they may have the opportunity of acquiring knowledge and habits of labour; in order that equally well informed of their well understood true interest, they may be all disposed to do good to each other, and in order also, that when grown men or women, the wealthy may not misuse their wealth, the poor may, without dishonesty, acquire theirs, and all may be independent of the frowns of fortune.

But is this education practicable and its success probable? You are all wishing it, but many of you are doubting it. Please then to consider what I am going to say :

Was not the propriety, practicability and success of the American Revolution doubted by many men, when the sages of '76, at the risk of their fortunes and lives, began it by their declaration of independence, and has it not in spite of

those doubts, succeeded? Yes it has. Why then doubt of the success of this proposed great achievement? Is it not equally rational? Your mere natural sensibility forces you in spite of all prejudices and contrary habits to acknowledge that it is; but you say that, had it not been for the timely help of the French, and the perseverance of those wise, liberal, and brave, heroic men of '76, it would have miscarried, and that now its progeny, the union of our States, is in danger.

True, it is in danger, and the only preventive remedy of that danger is republican education and gradual western march, as I have proposed. Help then for it, and in spite of your doubts and its apprehended difficulties, it will equally succeed. Is it not founded on the same principles as the revolution itself, the equal, natural, and unalienable rights of man, proclaimed by that declaration? It is more. It is founded on the necessity of maintaining that union, the last hope of suffering mankind: on the expectation of the world that it will be maintained; on the glory for us of maintaining it, of propagating it, and on the shame on us should we let it be dissolved. Union which that education and that march will secure, and which, without them, cannot be continued twenty, perhaps ten years longer.

Was not the navigableness of the western rivers, by vessels of burden fit for sea, doubted, when, in the year 1801, with full confidence, I caused to be built at the head of the Ohio on the Monongahela, the remembered ship Pittsburgh,

of more than three hundred tons, which made the first opening of their navigation, and did not that opinion continue prevailing until the arrival of that ship at Philadelphia? Nay more. Was it not until then absolutely denied? And though it was only in consequence of a certain knowledge, previously acquired by a voyage of discovery, in the year 1799, that I had executed that novelty, was I not much blamed by men, in other respects wise, for having attempted it? Yes, so it was, and so it will always be with new discoveries, when men, unacquainted with the previous knowledge of the discoverers, will pretend to judge them before seeing the effects of their works.

Nevertheless, I was right: the result proved it; the doubters and deniers acknowledged it, and so much did they so, that without delay, some of them purchased western land, and, at my imitation, built ships at Maysville, then called Limestone, and at Marietta.

Right, in that case of navigableness, 1st denied, 2d proved, and 3d acknowledged and imitated, why could I not be right also in this other one of education? Have I not equally, previous to my proposal, studied for it? Yes, I have, and very profoundly, very cautiously, in the silence of the cabinet, and in the bustle of commerce, and other troublesome affairs, not only for more than forty years, but for more than fifty: for it is not only since my arrival in America, that I have thought of it, but a long time previous to my leaving Europe, since my first reading, observing, and reflecting, on the

past and present erroneous, and at-all-hazards-state of mankind.

Doubt then not of the success of my proposed plan, or, if you doubt it, at least don't reject it—on the contrary, support it, because it is according to the laws of nature, and whatever is according to those laws, is to be. Do like the prudent agriculturist, who, hearing of new methods of agriculture, said to be better than his own, does not dare to immediately adopt them, but, to prove them, contributes, by his shares in farms of experiments, at trying them. And will this, my plan, force you to send your children to my school? I think it will be your interest to send them to it, nay, for many of you to accompany them; but until you be convinced by its success, you may continue sending them elsewhere, and let none but the foundlings and the other orphans come to it. But as the experiment is of the greatest importance, at any rate, though doubting of its success, help it. Are not many of you purchasing lottery tickets, and of what good is that to the community, or to the most of their takers? I leave the answer to be made by yourselves. But this is not a lottery, it is a national, a universal good, which, to be produced, requires nothing but help. Doubt then, if you choose, but grant the wanted help.

Have not the possibilities of many great things, besides my success of western navigation, been doubted?

Was not Columbus scorned at when he proposed his first voyage of western discovery?

Was not Jefferson blamed, blasphemed, for having very *apropos* purchased Louisiana?

Was not the practicability of steam navigation doubted, when Fulton made his first essay?

Would not, ten years ago, many of you have considered as ridiculous, the idea, that before long we would fly on rail roads? And is it not evident now, that by steam ships in twelve days from Europe to North America, at our eastern ports: by steam rail roads in ten, from our said ports to our Bay of Columbia, on our northwest coasts, and from it in eight, by steam ships to Asia, we will be able, before many years, to perform in thirty days the voyage from Paris or London to Canton or Japan?

Yes, many of you would have spurned at that idea, and they would not have been blameable for their spurning, because it is only by successive degrees that, like effects from causes, knowledge proceeds, and, unlike Fulton, they never had the opportunity of stepping on the previous ones.

Nevertheless, as clouds from vapours, and rains from clouds, all those benefits have happened, and from further knowledge of nature and universality of republican education, many more will issue.

To the scorned at proposition of Columbus, we owe the discovery of America.

To the doubted wisdom of our sages of '76, we owe our republican government, a model for all mankind.

To the blamed and blasphemed one of Jefferson, we owe our peaceable enjoyment of life on

our vast united land, from east to west, from south to north.

To the doubted power of Fulton's genius, we owe our immense navigation, and land traveling by steam.

And what shall we not be owing to republican education, without which our union can not be maintained? We shall owe to it its maintenance, and by it all the blessings on earth attainable by man! But its success is doubted, and because of any doubt common to all the aforesaid grand achievements that have succeeded, shall we not attempt this the grandest of all? I expect we shall. And I, who, for more than fifty years, have seriously reflected on it, and always projected, when my plan would be mature, for my last doing of an eventful life, to execute it as soon as disentangled of its vain labyrinth, am so much convinced, not only of its propriety, but of its necessity, facility of execution, and success, that, should I possess yet the grand pecuniary means that I had when, by the ships *Pittsburgh*, *Louisiana*, *Western Trader*, and other vessels, brigs, and schooners, sent from the head of the *Ohio* to the *Atlantic*, and by the first big keel boats to the *Missouri*, I made the opening of the present immense navigation of the western rivers, and induced eastern eyes, much more than before, to look westwardly, I would now, be those means millions of gold *Eagles*, *Sovereigns*, or *Napoleons*, appropriate the whole of them, together with the rest of my life, to this greatest, most sublime of all possible human achievements, to the republican

education of all our children, and their gradual western march—education and march, by which our American union may forever be consolidated, and gradually produce the union and happiness of all mankind, and without which all those fine expectations will, like a dream, vanish. But the incessant truantship of restless fortune, of whose caprices may you be always free, or may Fate save you, had, during many years of her inconstancy, gradually diminished them, and at last, the injudicious, illiberal, and unforeseeing location of the Louisville and Portland Canal, which, under the name of public establishment, is nothing but a chartered shaving shop, has, by its destroying Shippingport, finally annihilated the rest, long ago intended to be applied to that achievement, which, had it not been for that event, I could have begun with my own only force, reserving my application to you for help until proof of successful march, but which, because of it, can not now be begun without a junction of fractions of yours.

Nevertheless, in a philanthropic or philosophic point of view, a view under which, it seems to me, all such circumstances should be considered, I consider this my last loss as a fortunate one, and I will tell you why;—but previous to that explanation, let me tell you why I have called that location injudicious, illiberal, and unforeseeing, and the canal itself a shaving shop.

When, in the year 1803, I caused to be made the first purchase of the site of Shippingport, then called the lower landing of the falls, and

which I never had seen, I was quite ignorant of the dangerous situation of that point of land ; but as soon as, in 1807, in view of building water mills on it, I went to examine the bank of the river, from the ferry landing up to the mouth of Beargrass creek, it became evident to me that Corn Island, as a fort *en avant*, a fort ahead, was the guard of that land, and that as soon as it would be destroyed by the constant gouging of the floods, then their impetuosity would begin to gouge it out, and that, unless a sea wall were built against it, from gouging to gouging it would be carried away as far as the Pond's Settlement, perhaps to Salt river ; and as then engineer Jared Brooks was surveying in view of that canal, I communicated to him my fearful previsions, with which he coincided. "Then," said he, "the canal itself will be that sea wall. Built in the river along the bank, it will be on the most proper situation ; it will cost the least, and no harm in future will happen to the land ; though in previous time given by the Ohio, and now liable to be retaken by it, it will remain permanent, because it will be forever guarded by the canal itself."

It was therefore to be expected, that, had Brooks continued to be its engineer, it would, at half the money that it has cost, been made just all along the bank from basin to basin, from Paton's pond basin, where its present head is, to that between Shippingport and Rock Island at the foot of the falls : but that able engineer was dead when the charter was granted, and what did his successors do ? Considering

nothing of these previsions, like blind butchers chopping on a dead hog, and, good or bad, throwing the meat to the dogs, abruptly cutting (and in what straight line? like a running serpent) between the Louisville site and that of Shippingport, without doing any good to the first of those places, they expelled navigation, commerce, of course, means of living, inhabitants, value, from the other, and thrown it to the river.

Who will now feel an interest at expending one cent at building a sea wall against the gouging flood, which is to gouge out and destroy that land as soon as Corn Island will be gone? (And it goes off mighty fast.) Will it be the ruined and expelled inhabitants of Shippingport? Will it be any one but the canal's owners? Common sense says no—and they shall have to build it to save their canal. Would it not, then, have been better to at first have located it on the most and only proper guarding place? Undoubtedly. But they had no feeling of liberality, and their geniusless engineers had not any experience of works along rivers—a lesson for others; so much the locations of all such works, not to produce more harm than good, are requiring previous knowledge and reflection.

I have therefore proved that the location of that canal was injudicious, unforeseeing, and illiberal: but, right or wrong, it will have to work as it can.

As to its shopshavingness, to prove it, it suffices of a comparison of its annual dividends,

with the lawful interest of its cost, and every observer can do that.

But in spite of all its faults, or faults of its locaters, not faults of its subsequent engineers, who had to follow the previously resolved crooked line, that canal is a work useful to the country at large: but how much more properly would it not have been within the bed of the river, along its bank! Thousands of times: but enough on that subject.

Let me now tell you why I consider my here mentioned loss as a fortunate event. Attached to Shippingport, because I had been its founder, because all my family, many of my best acquaintance, all my worldly interests, and all my habits were in it, had not that event, like a whip of fortune, flogged me out of it, I would, perhaps, as Hannibal at Capua, though Shippingport never was a Capua for me, have slumbered too long in it, and when awakened, it might have been too late, and I might have been too old to begin this grand work; when, on the contrary, flogged out, I am now in proper time, fully disentangled of common cares of life, entirely ready to give it my whole and constant attention. So true it is, that often the greatest real good depends on what is commonly called evil. Had not the great port of Toulon, in August, 1793, traitorously been delivered to the British, perhaps Napoleon, then only a lieutenant of artillery, would never have performed any of his wonders; or had the British Parliament never acted unwisely towards America, perhaps these

United States would yet be subject to England !

But, in our present state of society, what, without pecuniary means, can the best body and mind do for the good of mankind ? Nothing—no more than carcasses, dead corpses. But I am not yet such a decayed compound of matter, supposed inert—on the contrary, I feel, and deeply do I feel, that never better than now, never have I been in the situation wanted for the undertaking and pursuit of this beneficent achievement.

Help me, then, and together we will be the founders, not only of the permanence of the union of our States, but by its extension, the founders, also, of the universal union and happiness of mankind.

To that incomparable and sublime work I appropriate all the rest of my life, and, to find helpers, had I to run round and over the whole surface of the earth, incessantly, I would do it ; but confidence in the present grown, and growing state of knowledge, though imperfect yet, makes me conscious that I will, at almost every step, meet them, and receive their help.

Startpoint being well settled, will you not like to visit it, and in its fine agricultural fields, delicious gardens, studies of sciences, practices of all the useful and fine arts, and bosom of virtue and friendship, enjoy a happy life ? You will, nay, more, many of you, when in it, will find its sweet home so delicious, that they will never think of leaving it, except in its gradual progress further west. More yet, how many of

you, for I do speak to all, rich and poor, (and all that glitters is not gold, and under all sorts of clothes there is a great deal of secret misery,) how many of you, rich and poor, high and low, young and old, native and new comers, (for this land is the land of mankind,) to whom this establishment, or any other one formed on its model, may not before their deaths, before a next day, be a needed asylum?

The sun shines for all ; but there is night for all ; and the man who goes to sleep the richest of the rich, may awake the poorest.

Help then for the formation of this model establishment, which is to be the joint property of all its certificate holders, and the saviour of union. Confident that you will,

Ladies and Gentlemen,

Again I salute you.

L. A. TARASCON.

Variant, or better reading, of L. A. TARASCON'S Address to all his fellow-citizens, &c., after the words, "Work is only a means to procure an object," page 17.

So the grand mass of you are courting the favours of our mother earth, by presenting her arms, which are spades, hoes, ploughs, and with them, caressing her bosom, in order, at the same time, to enjoy the sweetest of blessings, *rural felicity*: for as the Romans, in spite of their great power and enjoyments over other nations, were acknowledging, and as it is proved by the retreat to rural life of our Washington, John Adams, Jefferson, Madison, and other great men, after struggles and glories, or, as Solomon said, vanities, vanities, *nihil est agricultura melius, nihil dulcius, nihil homine libero dignius*, there is nothing better than agriculture, nothing sweeter, nothing more worthy of a freeman; and *beatis nimium, sua si bona norint agricolæ*! too happy would be the agriculturists, should they know how to appreciate the worth of their situations!—and so, many others are merchandizing in the bustle of cities to acquire fortunes, and then, as at their beginning they had projected, retire on farms. But is there no danger that they may be deceived? Will they make fortunes? and, supposing they will, may it not be apprehended that they, or their children, will have contracted habits unfit for rural life, and that, when on their farms, as fishes out of their element, the water, instead of enjoying,

they will be unhappy? I leave it for you to judge. But let us suppose further; let us suppose an impossibility; let us suppose that all will have made fortunes, and that none have contracted habits incompatible with rural life—how many of those men of fortune and untainted habits, allured by ambition, or deceived by unforeseen circumstances, (I speak from experience of many years previous to the French Revolution, and during forty-three years in this country,) how many of those merchants will not have delayed their retreat until too late? as now in New York, New Orleans, Liverpool, London, and other grand cities of frenzying commerce; how many, in spite of their abilities, their prudence, their merits, will not be surprised by commercial tempests, and sink to the bottom? Commercial tempests, leaving nothing to see of the most elevated but a few bare heads, and all the rest a wreck, and after which, as the grand poet said, *apparent rari nantes in gurgite vasto*. Out of thousands of swimmers across a dangerous river, (and transcendant commerce is a mighty dangerous one,) a few only are reaching the embalmed shore—all the rest are drowned. And how many of those unfortunate merchants, losing spirit, will not, in despair, poison or hang themselves, cut their throats, pierce their hearts, or blow out their brains? Ah! miserable results of a bad state of society! Would it not, therefore, have been better for all, at least for many, at their first step in the world, instead of beginning by searching for fortunes in great cities, to have,

without delay, with chopping axes and digging spades in hand, *agrestibus arma*, looms and shuttles, gridirons, tin cups, and straw beds in cabins, and rifles on the shoulder, not to kill Indians, but to get venison ; would it not have been better for them to, without delay, have settled on the tillable land intended later for retreat ? It seems to me it might, if circumstances had permitted it : but were they permitting it ? Nature has a secret march. The end of commerce is not yet to be ; nay, its greatest epoch is not yet begun : it is yet only in preparation, and the human race, before being perfect and at rest, has to pass yet by many unforeseen eventualities. Knowledge advances at giant's strides ; but there is yet so much of ignorance, that, before its final destruction, many new Babylons, Tyres, Memphises, Palmyras, will have yet time to be built, flourish, and be ruins of empires. Let us then not despair of any of our American cities ; it is to them to be the great seats of the grandest future commerce, and soon they will be flourishing much more than they have been at any previous time.

But as, at any rate, the present state of society is nothing but a way for a better one, while those cities will be impulsed by their irresistible destiny, following the advice of two great observers, Frederick the Second, of Prussia, and d'Alembert of France, (see their correspondence,) *Reprenons en sous ordre et loin des vieilles villes la grande œuvre de la civilisation de l'espèce humaine, et pour cela n'écoutons que la raison*,—let us begin again by the

foundation, *reason*, no prejudice, the grand work of the civilization of the human race, and for that, let us establish equal republican education for all our children.

I have now, I think, said enough to prove its propriety and necessity; but before dismissing the subject, let me tell you a few words on another one, connected with it, and much misrepresented by ignorant or designing men, the *origin* and *destiny* of mankind.

ORIGIN.

As it is well proved by the art of painting and dyeing, and thousands of essays in generation, that no single colour, without a mixture of some other, can produce a different one, or a hue; and as the human race is of many ones, so it is evident that it can not have originated from the supposed Adam and Eve, who are said to have been of the red; whence it results, that the narrative on that subject, attributed to a supposed man of the name of Moses, and all its supposed consequences, are as much a fable as the supposed ride of Mahomet on his mare Barah to a seventh heaven, and his cutting off the moon; and a piece of cunning, as said by Pope Leo the Tenth, of the acts of Peter, the famous inventor of his now decaying church of Rome; and other churches of inquisition infamy. But as that race has not originated from Adam and Eve, how may it have originated? We do not know; that knowledge is an impenetrable secret of nature, nor does it import us much to know

it. What interests us, is to be happy, and our happiness does not depend on such discovery; it depends on the goodness of our actions; and the well informed and sincere priests of all sects, of which many are wishing to see the end of the reign of errors, are knowing it as well as ourselves. But while we have no certain knowledge of that origin, there is, at least, a great probability of it. The more we travel by land and water round the earth, the more we see men of various colours, unoriginable from each other, separated by seas, by lakes, by rivers, by mountains; from that discovery, we draw the following query: Could it not be possible that, at a time when, in the eternal revolutions of the universe, the earth was nearer to the sun, of course, more influenced—Could it not be possible that she had been more prolific than now; and as now, after a hot, sultry day, she produces mushrooms, she may have then, out of her differently coloured soils, produced men of different colours, on a variety of those insulated places? I do not solve the question: but is it not probable? In this country of acknowledged and constituted liberty of mind, it is to any one of you to judge of it by her or his ownself.

But though we cannot ascertain our origin, can we not discover our destiny? Let us try.

DESTINY.

Had I to consider on the millions of vagaries babbled on that subject, there would be no end to my speech, and I would tire you; but I do not

intend to say any thing but truth, and of course I will be short. Chemistry teaches it. It demonstrates that we are nothing but organizations of eternal principles, constantly moving, amalgamating, disamalgamating, and reamalgamating, as all the other temporary formations, to contribute our part to the harmony of the universe; and when so organized with five senses, and their offspring, the mind, to be happy if we make good use of them. Therefore, there is no hell nor paradise for us when dead or disamalgamated; but when alive, there is hell in our hearts and minds, if we do bad; paradise, if we do good. Let us then do to others as much good as we can, never any harm; let the priest do likewise, and preach nothing else, therefore no controversy; and whatever futurity may be, we will be on a sure and safe footing: but enough on that subject; the good priests I love as much as any other good men. *Homo sum a me nihil alienum puto.* I am a man, and whatever concerns humanity, concerns me.

Let us now inquire why we are so much possessed with the passions of knowledge, commerce, land travels, and navigation.

That seems to me simple; and, right or wrong, I will freely tell my mind on it: but I think I am right.

All of the same family, but separated by seas, by lakes, by rivers, by mountains, and generally ignorants, full of prejudices and unhappy, *nature*, (and when I say nature, I mean the same unknown essence of all things, that others are calling *Theos, Deus, Dieu, God*, or any other

name,) nature tends to our universal union, instruction, and happiness. To effect that beneficence, she has elected our nation for her pioneer agent; and to enable us to execute that sublime mission, she has placed us on the best and vastest field of action that does exist on earth; all that connected land, nine thousand miles round, that extends between the two grand oceans, by which to attain men in their farthest recesses and most secret inlets; and she has electrified, magnetized all our hearts and minds with those passions. It is for that grand design that, while many of us, when taking shares in steamboats, canals, and railroads, are thinking of nothing but of making money, she makes us, without telling it, cover our country with them, and she makes us travel, navigate, and pursue commerce with all parts of the earth: and it is also for it that, while many others, when looking to the far seas, are thinking only of more *whales* and *seal skins*, she makes us slowly prepare; and, I hope, soon will start for the south pole, the greatest discovery expedition that has, at any time, taken place in the world;—and greater ones yet shall we not plan and start, when our national navy yards shall be in our Bays of Oregon and Vancouver, as well as in our Atlantic ports?

Then the best situated of all the people on earth for both poles, we shall, by the shortest ways, and in the best seasons, start such proper and multiplied ones, that we will not leave one corner or inlet unsearched, one man unfound, and not united with us.

Glorious time ! But is that all that nature will do for her children ? oh ! no, she loves them equally ; she will rationalize them all, princes, kings, emperors, priests, lamas, mufties, rabies ; and once rationalized, (and there is already some of our christians so,) they will of themselves willingly turn their palaces, churches, chapels, synagogues, temples, and mosques, to halls of sciences, arts, musical concerts, hospitals, and magazines of grain.

Very well ; but inquiry may be made, what will all mankind do on earth, when all are united and instructed ? and to that question, as *Cineas* did, when advising *Pyrrhus* not to go to war with the Romans, I answer as follows :

When all men will be united and well informed, convinced of their true interest, they will not be any more at war with each other for creeds, Roman Catholics burning Protestants ; the Pilgrims burning Quakers, and Episcopalian or Presbyterian ministers making the poor starved Irish Catholics fatten them. There will not be any more trouble of body and mind, in trading for true or false money ; as already said, all will rest at sweet homes under fig trees in climates fit for figs, or under trees of other fruits, in climates fit for others. Very light work of each person will maintain them in abundance, because there will be no drones ; and all the intercourses of men, women, and children, will be for love, friendship, and mutual gifts.—But is such a marvel possible ?—The progresses of reason throughout all that is called the civilized world, are proving it. Nevertheless, many peo-

ple are suffering by the present commercial distress ; but without inquiring into all its various causes, we may easily find out from some of them, that it was inevitable, and from its effects, that, as I may have already observed, it is nothing but *un reculez pour mieux sauter*, a stepping back for a better jump ; for it makes our losing population advance so much farther west, create new sources of products, consumption, traffic, arts and sciences, and is a good lesson for all to be more prudent.

Americans ! do not, therefore, despair of your great futurity ; think, on the contrary, that soon you will flourish more than you have already flourished at any previous time ; and think also, that, as fruits in early spring may easily be blasted in the bud, (and, though much advanced in knowledge, we are an early spring nation,) think that unless very prudent, that fine prospect may be lost ; and, as I have already said, I cannot conceive any other means to save it, but the one I have proposed—the equal republican education of all our children. Let us then found a model for it.

But who am I, to dare so positively to speak to a great nation ?—who ?—a man born in February the 10th, 1759, in a district of my name,* and who, since very young, without self ambition, but such as was naturally for the general good of humanity, has always been studying at the theoretic and practical school of mankind.

* *Tarascon*, a town of France, in the department of mouths of the Rhone.

LAST WORDS

FOR THE PRESENT

POPULATION.

Some philanthropists, moved by the best feelings, but, in my opinion, judging too lightly of nature, and forgetting her law, *till the land and multiply*, have been afraid of a too great multiplication of the human race, and, in their oblivion and fright, have presented means of preventing it; but had they not forgotten that law, had they considered that all the human seeds have a right to germinate and to become human beings, and had they remembered that mother earth is always ready to feed and support all those of her children that are caressing her bosom in the way she requires,—they would not have made that proposition; they would only have proposed means of preventing droneism, and republishing the law, *till the land and multiply*, they would have advised all the honest extra couples of cities, to go to the far west, with agricultural tools in their hands. But Startspoint will do it in their place.









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